

AN OLD ANSWER TO A NEW RIDDLE AND TEN STRIKING FACTS !

BY THOS. BENGOUGH.

"Smother them!"

"Mother them!"

These were the diverse answers to the question that was agitating the populace,—“What to do with the children?” To-day a similar problem confronts the Canadian Protestant people, “What to do with the French Roman Catholics of the Province of Quebec?” In comparative ignorance, especially of the Bible, in superstition, in implicit obedience to their superiors, they are practically children. What shall our answer be? Shall we by persecution, by political strategy, by the overpowering force of votes, by the control of legislatures—by force of arms, if necessary,—Shall we thus SMOOTHER THEM?

Listen! at every anti-Jesuit meeting, in every newspaper article (reading between the lines), from every political platform whence defiance is hurled at the head of the unspeakable French Canadian,—amid all the tumult and babble, we hear a woman’s voice tenderly but firmly pleading, “MOTHER THEM!”

WHO IS THIS WOMAN

that disturbs the counsels of the politicians? It is a young Swiss widow, HENRIETTA FELLER, beautiful and comely in form, graceful and most amiable in manner, endowed lavishly with the rarest intellectual gifts. She has a right to speak; for she has left all that life holds dear in her beautiful Switzerland, braving the dangers of the sea, the persecution of the priests, the indifference of the inhabitants, the rigors of our Canadian climate, and the more chilling influences of the great black cloud of Roman Catholic power. She has come amid these difficulties, dangers and discouragements that she may take a Christian motherly interest in the benighted, down-trodden French Canadian Catholics.

LISTEN TO HER STORY

of this desperate venture—this plunge into the blackness of darkness, that she might perchance find a pearl. She will feel rewarded if she finds but one; for one soul—even tho’ it belong to a French Canadian Catholic—is worth more than a world.

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LOG HUT IN WHICH MADAME FELLER COMMENCED HER WORK AT GRANDE LIGNE, 1835.

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After the long voyage, she reaches the Richelieu River, and as soon as Canadian soil is touched, this brave young woman seeks a sheltered spot and there, kneeling in the wet sand and the falling rain, pledges "her life, her fortune and her sacred honor," to the spread of the Gospel among the French Canadians, and pours out her soul before God in behalf of the people to whom she was bringing the Gospel.

THE RUDE LOG CABIN.

In a rough building—still standing as a constant monitor of the faithfulness of this self-denying woman—the attic was separated in two by a partition of rough boards that one half of it might answer for sleeping-room, kitchen, and parlor, whilst the other half was to be used as a school-room. Here, says Rev. A. L. Therrien, one of Mme. Feller's "boys," in his interesting pamphlet, "The Four Upper Rooms," Mme. Feller, who had been accustomed to the comforts of city life, lived and toiled. She soon succeeded in gathering around her a few children to whom she taught reading and writing, but especially the blessed truths of the Gospel. After school hours, she spent her time visiting the houses of these children, and every house to which she could find access in Grande-Ligne, to tell the story of the Cross, and give general instructions to the poor Canadian women who were, like their husbands, in a deplorable state of ignorance and superstition. Heedless of rain, mud, snow and cold, and undaunted by the opposition which she met in many houses, she toiled with the enthusiasm of a Carey, and a Judson, and with the faithful aid of the devoted missionary who had come with her, and whose story is scarcely less notable than hers, the Rev. Louis Roussy, she laid the solid foundations upon which was soon to be erected the Grande Ligne Mission.

THE RESULT OF A LIFE.

The history of thirty-two years of such thought, such prayer, such toil, as that of the consecrated founder of Grande-Ligne Mission, fills a volume, and to it we refer the reader for full particulars. In March, 1868, Madame Feller died in one of the rooms of the present substantial stone building used for the Mission. She had seen the little grain of mustard seed grow and become a great tree. The little class in the cabin had increased so that annually between 70 and 80 young people passed through the school. The little company that met for worship in the lower part of the cabin had grown to twenty congregations and thirteen organized churches. Over 2,000 young people had spent from one to five years in the various schools of the Mission, and many of them had obtained eminence as ministers, teachers, doctors, lawyers, journalists; and in various walks of life these young men and women were influencing the mass of Romanism. At the time of Madame Feller's death, 1,300 persons had made a public profession of faith in Christ by

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ROUSSY MEMORIAL BAPTIST CHURCH,
GRANDE LIGNE, P.Q.



FRENCH BAPTIST CHURCH—L'ORATOIRE,
MANC STREET, MONTREAL.

baptism, and 4,000 Roman Catholics had, through the instrumentality of the Mission, become Protestants.

IS THIS ALL ?

This is a great deal ; but it is only the smaller part. These results can be tabulated ; but the more profound and far reaching results are unseen, tho' felt. As Rev. Mr. Laffeur (who has spent his lifetime in the service of the Mission) well says in his "Historical Sketch":—"Evangelical Protestantism, wherever it comes in contact with Romanism, modifies it largely and profoundly. It may not be acknowledged, but it is felt and shows the effect of its presence. The influence of our missionary work on Roman Catholics has been very deep and wide on thousands who have remained in the church where they were born, and to which they no longer belong by their inmost soul. They have thus been enlightened and spiritualized by our labors and influence. It is well known that the most pious and purest of Catholics live in Protestant countries. If all our missionary work had not produced more than this, it would not have been done in vain. But we have seen that it has accomplished much more. We have really labored for the whole north of this continent."

VARIOUS QUESTIONS ANSWERED.

**Of what does the work of the Grande-Ligne
Mission consist ?**

It comprises a boarding-school for boys and girls, at Grande-Ligne, seven French Canadian Protestant Churches and Sunday Schools ; Colportage ; Bible work in Montreal by a devoted lady, Mrs. Scott.

What is the yearly cost of the work ?—Between \$9,000 and \$10,000.

Is the Mission conducted economically ?

There is no Mission in the world more so. The above sum includes the total expenses of boarding all the students ; paying all the teachers and missionaries, *thirteen* in all ; paying expenses of evangelization and colportage, travelling, printing, and all the etceteras. Just think of *five missionaries* being supported for *one thousand two hundred dollars a year !* That is a fact at Grande-Ligne ?

Do you know whereof you speak ? I do. I personally investigated for myself at Grande-Ligne. I was astounded with what I learned of the economies and self-denial practised there.

What does it cost to send a young man or woman to School?

Four Dollars a Month is the average charge made to the student. The actual *cost* is about \$2.25 per week. Most of the young people who go cannot afford more than \$4.00 a month, often cannot afford that much, and the friends of the mission must make up the difference. This low tuition fee attracts the young French Catholics; hence the more we want to reach the more money we should give to help them to come.

Are the young Catholics willing to go to the Grande Ligne School?

Yes, not only willing, but eager, for the education is good, much better than their own common schools, and much cheaper than their own colleges. These young people especially in Montreal, where they come in contact with the young English speaking people, *want to be educated*, and will not allow priestly influence to prevent them. They are breaking away from the traditions of their fathers, and are open to liberalizing sentiments.

What Influence has the School on the Young Catholics?

Very often they are converted and become Christians. If not Christians, they become Protestants; and the few who go away home as Romanists, do so with more liberal sentiments toward Protestants, and more readiness to receive the truth.

WHAT DO WE WANT?

1.—The Mission wants your *thought*. Did you ever *think* about this great mass of dense darkness right in our midst? And if you have thought about it, what are you going to do about it?

2.—The Mission asks your *prayers*. It is God's work. There have been all along, for over fifty years, the clearest evidences of God's dealings. His leading, His guiding, His opening the way and thrusting the laborers out into this great harvest-field. Pray for His blessing upon the workers and upon the work.

3.—The Mission calls for your *money*—not the whole of it, (tho' Madame Feller gave all hers); not that you should pinch yourself, (tho' the workers and missionaries are denying themselves greatly); but as much as you can spare, after getting your heart full of the needs and the importance of the work. *A Dollar from each Baptist in Canada* would do more to permanently cure the Jesuit trouble than all the political papers, and speeches, and agitations that will be employed for ten years to come.

TEN STRIKING FACTS.

1.—That the Grande Ligne is the oldest French Protestant Mission in Canada and the United States.

2.—That when the Mission was established in 1835, there were *no French Protestants in all Canada*—there are now at least 35,000 of them in Canada and the United States, no less than 5,000 of whom have been brought to Christ through the direct influence of this Mission, including 3 priests.

3.—That during its history this Mission has established 30 preaching stations in the Province of Quebec, organized 12 Churches, and educated from 25 to 35 Missionaries for various fields in Canada and the United States.

4.—That more than 2000 persons have been baptized upon profession of faith into the Churches of the Mission, and the additions are thus made every year.

5.—It is a FACT that many thousands of copies of the Bible have been distributed by the Colporteurs of the Mission among the many French Roman Catholics in the Province of Quebec, *no less than 1300 copies having been sold by one woman in Montreal alone during the past two years!*

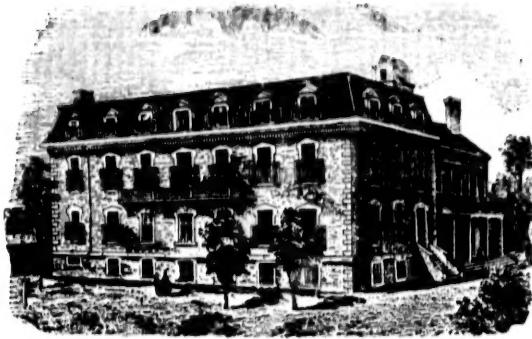
6.—It is a FACT that more than 2500 young people have passed through the "Feller Institute," our Mission school, now located at Grande Ligne, 33 miles from Montreal, the great majority of whom were converted to Christ while there.

7.—It is a FACT that from 70 to 90 pupils are received there annually and taught the common branches of education and the Word of God.

8.—It is a FACT that many applications for admission to the school have to be rejected annually for lack of room and funds.

9.—It is a FACT that God has signally honored the Mission by sending eminent helpers and valuable financial aid at crises in its history. *The present is a crisis.* Will the people of God see it and come up to the help of the Lord against the mighty?

10.—It is a FACT that Baptists are peculiarly able to give an open Bible and a pure Gospel to Roman Catholics, and are specially called of God to do it.



FELLER INSTITUTE, GRANDE LIGNE, P.Q., SITUATED 35 MILES FROM MONTREAL.

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Or paid to any duly authorized Agent of the Mission.